Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

The adult baptisms in May, at our four Kobe churches, numbered eight men and seventeen women.

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Rev. Danjo Ebina's address before the Mission, at Arima, was one characterized by insight, optimism, enthusiasm, breadth, power and eloquence.

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Decoration Day was observed at Kobe and Yokohama. American residents were invited by the Consuls to meet at the consulates and proceed to decorate the graves of American naval men, buried in those cities. At Kobe, Dr. Newton, of the M. E. South Mission, made a short address and offered prayer.

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With the July number this volume of MISSION NEWS will end, and many subscriptions will be due for the next volume. A blue cross against this item indicates expiration then. Please renew promptly. There is no issue in Aug. nor in Oct. The July number, as usual, will consist of the annual report of our Mission.

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The latter half of May saw a great deal of special evangelistic work. At Okayama, Messrs. Ebina and Watase joined the force of local workers, and "grand meetings" were held. At Matsuyama, Messrs. Miyagawa, Sawamura, Matsui, Tsuyumu and Rowland united with the local workers in *kakuchō dendō*. Dr. Rowland made an extensive tour thru Shikoku, visiting Kōchi, Uwajima, Matsuyama, Marugame and other places.

* * * *

Recently Mr. Suzuki, one of the charter members of Kobe Church, gave a most interesting address about the early life of the church, for the benefit of the later members. In this connection we may add the dates at which Kobe Station began work, which developed into churches or chapels. Kobe Church, 1873; Sanda, 1874; Akashi, 1875; Hyogo, 1875; Himeji, 1875;

PACIFIC Theological

Tamon, 1877; Takasago, 1887; Nishinomiya, 1887; Hojo, 1887; Tatsuno, 1887; Ikuta, 1893; Yamazaki, 1893; Mikkazuchi, 1896; Suma, 1907.

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Announcements of the sale in London, of the Happer collection of Japanese prints, remind us that Mr. J. S. Happer is the son of an American missionary to China, and during his residence at Kobe made his extensive collection of prints. The sale of a portion of his collection concluded at London, Apl 29, for a total of £6,013 for the seven hundred and eight lots; there remains his probably unique complete series by Hiroshige, numbering some ten thousand pieces, which will be sold there this month.

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According to a recent official investigation, the rate of operatives' wages shows an average increase of sixty per cent during the past ten years. The comparison of rate per diem between 1897 and 1907, is as follows:—

	1897. Sen.	1907. Sen.
Farm laborer (men)	28.2	36.0
„ (women)	15.9	22.0
Girl spinner	18.3	27.0
Gardener	40.4	62.0
Weaver (men)	22.5	42.0
„ (women)	15.0	24.0
Carpenter	43.4	75.0
Plasterer	43.6	76.0
Mason	47.4	87.0
Sawyer	43.0	73.0
Day laborer	29.0	49.0

* * * *

We have at Kobe, a girls' primary government school, with an enterprising principal. The school was founded in 1901, has an excellent location, several fine buildings and over an acre of land. There are eight grades and the curriculum includes eighteen hours a week for the first two grades, twenty-eight for the next two, and then thirty. It is as follows:

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
Ethics	1	1½	2	2	2	2	2	2
Japanese	8	8	12	12	9	9	8	8
Arithmetic	4½	4½	6	6	4	4	5	5
Japanese History and Geography					3	3	3	3
Science					2	2	2	2
Drawing			1	1	1	1	1	1
Singing	1	1	1	1	2	2	2	2
Sewing			2	2	3	3	4	4
Handcraft	1	1	1	1	1	1		
Gymnastics	2½	2	3	3	3	3	3	3

* * * *

Miss A. C. MacDonald, Sec'y Nat'l Com. Y. W. C. A. of Japan, 15 Dote Sanbancho, Kojimachi, Tokyo, reports that the Association publishes a monthly, "The Young Women of Japan," and continues, "In affiliation with the National Committee are thirteen school associations. Recently monthly reports were sent to Headquarters, and it was found that a great variety of work was being carried on under the auspices of the various associations. One school visits a certain factory on Sundays, another, a Bible school, has been most successful in reaching a number of girls from a neighboring government school. Bible study circles with student leadership, are the speciality of one, another is carrying on the Christian work among the girls by dividing the association into three departments, thus including all the girls of the school in the association work. One school association is educating two Korean girls, as a part of their missionary work, and others are helping with missions in the Loo Choo islands.

In Tokyo, the city association carries on a number of weekly Bible classes, under the leadership of teachers belonging to the same schools from which the girls come. Fifteen schools are represented in the new association hostel at 45 Nandocho, Ushigome, which was opened last September, and which will accommodate thirty-nine girls. A second hostel has just been completed, on the site of the former rented house, for the accommodation of thirty-two. We should consider it a favor to be put in touch with girls who come up as strangers to Tokyo. This advance in the building of the hostels during the past year, has been something to cause great thankfulness. The need is obvi-

ous, and the results have proved that Christian homes are appreciated by the girl students."

Personalia.

Walter Cary, graduates this month, at Amherst.

Rev. C. B. Olds has recently resuscitated the moribund Y. M. C. A. at Miyazaki.

On Je 12, her birthday, Miss A. H. Pettee was surprised (?) by a shower party, at Kobe College.

Mr. Dunning sailed from Kobe for America, on the *Kaga Maru*, June 4, to return with his family, in the early autumn.

Mrs. Wm. E. (Dr. Mary B.) Ritter, who was such a delightful visitor in some of our homes, in 1906, has removed to La Jolla, Calif.

Dr. DeForest sailed for Peking on June 4, and will attend the annual meeting of the North China Mission of the American Board.

Rev. H. F. Williams, editor of the So. Presb. missionary review, Nashville, Tenn., has been spending some months in China, Korea and Japan.

Miss Elizabeth Torrey left Kobe, Je 8, for Berlin, *via* Siberia, on furlo. She expects to spend some time in Germany, under the care of an occulist.

Miss Helen Woodsmall, till recently teacher of gymnastics in Colorado College, looked in on us at Arima, and visited several of our stations.

It is expected that Mr. Paul Rowland, who graduates from Williams College this month, will return to Japan in the autumn, as a Y. M. C. A. teacher.

Miss Josephine Denton, of San José, Calif., principal of the training school, at the state normal school, plans to spend the summer with her sister in Japan.

Miss Mary E. Gouldy, a member of our Mission, at Osaka, from Dec., 1873 till Apl, 1885, resides at Hotel Ingraham, 1045 Ingraham St., Los Angeles, Calif.

Mr. and Mrs. H. S. Wheeler, and their three boys, returned to Kobe, on May 15, after four years' absence in America. They are welcome reinforcements to the Kobe Union Church.

Miss Florence Stratton Allchin, having received appointment by the Woman's Board of the Pacific, arrived at Yokohama Je 7, by the *Korea*. It is expected she will teach music in the Dōshisha Girls' School.

Miss Caroline T. Robbins was a welcome visitor at our annual meeting in Arima. She is principal of the training school, at the normal school, Manila, and was a teacher of the Misses Stowe, in Wethersfield, Conn.

The sincere sympathy of the Mission goes to Mrs. Greene, in the severe operation, of which reports reached us at Arima; we rejoice that so many of the family could be near to brighten the days of convalescence.

On May 15, Mrs. Gillian Mary Barclay, wife of J. G. Barclay, died at Kobe. Mr. Barclay is a nephew of Rev. B. F. Buxton, and with his wife, had recently come to Japan to engage in missionary work, at Matsuye. Mrs. Barclay had already endeared herself to the circle of friends in Japan, whose privilege it was to know her.

Mrs. Ellis B. Kenyon, of the First Cong'l Church, Los Angeles, which supports Rev. and Mrs. W. L. Curtis, was converted in Iowa and came into the church during Dr. Atkinson's pastorate; she has always cherished an affection for him as her first pastor, and visited with Dr. and Mrs. Atkinson on their last furlo. Her sister is a friend of Miss Wainwright.

Many will remember the visit of Miss Flora Starr (Asst. Treas.,) to Japan in 1906, when she accompanied Mrs. Moses Smith, on the W. B. M. I. deputation. She resides at 1719 Asbury Av., Evanston, Ill., and writes, "We think of the deputation as about with you when you receive this. Japan will rest and refresh them, after India and China." Mrs. Baird's comment on this,

was, "They told us we could rest when we got to Japan. We expected there wouldn't be much doing here, but our experience so far doesn't promise us much rest."

As was doubtless expected by most of us, Miss Julia A. E. Gulick, who entered our Mission Je 28, 1874, and has been located at Kobe, Niigata, Kumamoto and Miyazaki, has decided practically to leave us, altho her formal membership will continue for the present, while she enters on her two years of work, under the Hawaiian Board. She spent a good part of her furlo at Los Angeles, where she was of great service in the Japanese work, in which Miss Harwood is engaged. She sailed May 21, for Honolulu, which will be her address, care of Rev. O. H. Gulick.

Rev. Chas. G. McCully, Calais, Me., is a permanent subscriber for MISSION NEWS. In 1908 he became pastor emeritus of the Cong'l Church there, after a pastorate of *thirty-two years;* as a minister-at-large he still finds opportunity for service on most Sundays. His sister, Miss Anna McCully, who was a teacher at Yokohama and Tokyo, for many years, resides with him. When the writer came to Japan, twenty-three years ago, his first stopping-place was at Miss Brittan's, on the Bluff. Miss McCully was then associated with her, in what was known as Miss Brittan's school; she taught at the Meth. Prot. school, and in others, at Yokohama, beside Japanese families and schools, in Tokyo. We believe she was an independent Christian worker.

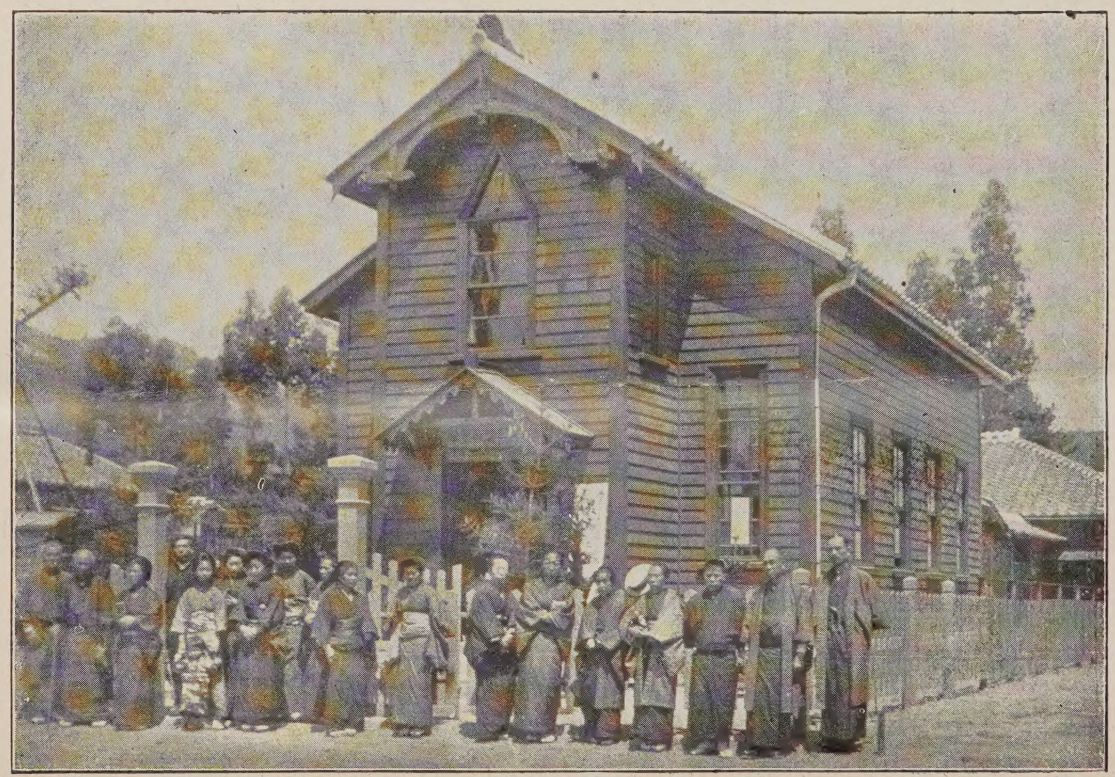
The long-awaited deputation from the Woman's Board of the Interior has at last arrived. Mrs. E. R. Towle, secretary of the Iowa branch, cut short her visit to China and came to Japan, two weeks in advance of the others. After visiting Kobe, Matsuyama, and Okayama, she spent two days with the Mission, at its annual meeting in Arima, and sailed for America, from Yokohama, Je 3. The other ladies, Mrs. Baird, Mrs. Hurlbut and Miss Wingate, arrived in Kobe on May 29, and were escorted to Arima, for the closing days of mission meeting. The first nine days of June were devoted to Kobe, Mrs. Hurlbut taking also a flying trip to Matsuyama and Okayama. The remainder of their itinerary as planned, is as follows: Nara, June 10; Osaka, 11; Kyoto, 12; Yokohama, 15; Maebashi, 19; Nikko, 21; Tokyo and Yokohama, 23; sail, 26. A pleasant reception was held for these ladies, on Je 9, under the auspices of Kobe Station, when several prominent Christian Japanese, missionaries of other societies, and other friends were present.

Outlook and Evangelistic Work in Shikoku.

Tho Shikoku is the smallest of the four great islands of Japan, it is yet a land of magnificent distances. The pilgrim who makes the round of its eighty-eight shrines, is said to spend some forty days on his pilgrimage. And the Outlook Committee tourist, who plans to circumvent the island, needs ample time for his journey. April and May seem a season equally fit for pilgrim and evangelist.

Some things new, and of interest to the writer, were the dog-fighting of Kōchi, the highly cultivated, terraced mountains of the whole southern side of the island, faintly suggesting the banks of the Rhine, the bull-fighting—perhaps, more properly, bull-wrestling—, Yawatahama navel-orange groves, Shisaka copper-works, the far famed Kompira, beautiful for situation and the Mecca for many a pilgrim, the noted Dōgo hot-springs, where nature's beauty is marred by man's impurity (the name might mean that the visitor leaves the way (道) behind (後) him. Cf. Jn. 14: 6), and last, but not least, the very large number of small castle towns.

The bullock-wrestling is unique, and apparently peculiar to this region. The animals are bred, kept and train.



SUMA CHRISTIANS AND THEIR NEW CHURCH.

(Roof of New Parsonage seen at the rear)

INTERIOR OF SUMA CHURCH.
(DEDICATED, EASTER, APL 11, 1909)

ed for the contests. Wealthy citizens sometimes own several animals and keep them at no small expense. The bullocks become fierce in the contest, but are perfectly gentle and amenable to the trainer, at other times. It is easy to tell which of a pair will win, before the weaker really succumbs, and so they are separated, and their strength saved. But occasionally an animal gets beyond control, and gores his victim.

The first point visited, in the present tour, was Kōchi. It, like Kagoshima, in Kyushu, faces the great Pacific, on the south-east. Kōchi and Kagoshima alike were, in feudal days, castle-towns. Alike they were, by location, largely cut off from communication with other parts of the Empire. And alike they produced many strong men. Question: Why?

One of the joys of the trip was the privilege of being present, a part of the time, at the special evangelistic meetings in Matsuyama, where more than seventy people are said to have decided to begin the Christian life, and where the city was more stirred than at any time in the history of the Matsuyama church. Another great pleasure was meeting, at several points in the island, former pupils, fellow-workers, and benefactors of fifteen to twenty years ago. To renew old fellowships and to see the good work, now being done by some of these whom we remembered as boys and girls, was a great privilege indeed.

GEORGE M. ROWLAND.

New Church and Parsonage at Suma.

On that beautiful afternoon of Easter, Apl 11, at Suma, by the sea, where white-sailed junks are ever passing, a church was dedicated mid much joy, with congratulations from many representatives of the Hyogo *bukwai*. The little church, a wooden structure, in foreign style, was packed with an appreciative audience of two hundred. The bright and cheery interior is finished in blue-gray paint and orange plaster. As the event came in cherry season, the huge vase standing on the pulpit floor, was filled with great floral branches, at whose base the yellow *natane* (rape) blossoms modestly clustered. The exercises were appropriate, and abounded in encouragement.

Besides the church, there is, at the rear, a new parsonage in native style; both cost less than twelve hundred dollars, all of which, except thirty-five dollars, came from Japanese sources, altho there is a trifling debt of ninety dollars still to be paid. The lot, in a good location, is leased on favorable conditions, and as only half of it has been built upon, it is hoped to sub-let the other part. An interesting point is that the rent is fixed in quantity of rice, and will fluctuate annually with the market value of that staple. The rent paid the government, for one of our mission properties, also varies according to the changes in value of the fixed amount of rice agreed upon years ago.

The work at Suma has had phenomenal success. Many years ago Christian work was started there, and repeated attempts, at irregular intervals, have been made by several denominations, including our own, to gain a foothold, but, in every previous case, the effort was soon abandoned, because of insuperable local obstacles. The original, local inhabitants are still stubborn material, but Suma has become so popular a resort that, within ten years, a considerable element from abroad has entered into the situation, and furnished a more promising field for Christian effort. However, this last point was not realized until very recently, and therefore it is not surprising that our station evangelist was very reluctant to start work there, when asked to do so in Jan., 1907. When he began, the meetings were necessarily

held in his own house, and he had no nucleus beyond his family, tho there were Christian families, whom it was hoped to interest in the undertaking; these were, in several cases, well-to-do, influential members of churches elsewhere, who had moved to Suma because of its attractiveness as a residential suburb of Kobe—practically at the eastern mouth of the Inland Sea, with mild winters, soft air and beautiful scenery composed of both landscape and seascape, forming part of one of the most beautiful reaches of sea-coast in the empire. Moreover, it is on the great transinsular government railway, only a few minutes ride from the city. Since no Christian work was being done, all recognized the desirability of a Christian church, and broad catholicity prompted members of several denominations to aid financially.

Besides the large village, a widely patronized hospital affords scope for work, and Pastor Murakami has found his efforts at the latter especially encouraging, altho unlikely to contribute to the permanent increase of the church, for the reason that the patients come from a distance to enjoy the favorable climate, and when benefited or recovered, return home. Nevertheless, some who are Christians already, or who become impressed by Christian truth at the hospital, at times, generously contribute money; we believe several good sums for the new church came from patients. But in the more important aspect of saving souls, the hospital affords a good opportunity for service. We have been struck repeatedly with the fact that Japanese patients are very sensitive to religious appeals; to Christian instruction they are responsive and for it they are grateful. Indeed we frequently have to emphasize to robust listeners, that Christianity is not for the sick and unfortunate any more than for the well and successful. Many patients upon recovery, retain their serious impressions. We recall a former mayor of Kobe, who entered this Suma hospital in very poor health, and was deeply stirred by Christian teaching, which he heard there for the first time; since his recovery he retains his interest in Christianity.

Less than two years from the start, Suma Christians were agitating for a church and parsonage, both of which they had in use a few months later. There are thirty-one members, about equally divided between men and women, and over half of them have been baptized by the pastor within about a year. At present the station furnishes the pastor's salary, but there is good prospect for financial independence within a few years.

ARTHUR W. STANFORD.

Christian Work for Japanese in and around Los Angeles.

In Southern California the Congregationalists have work for Japanese in Los Angeles, Pasadena, Riverside, San Diego and Santa Barbara. In most of these places it consists of a night school. In San Diego Mr. Homma, the Japanese helper, makes regular trips to the Japanese camps all around the city, holding religious services.

In Los Angeles we have two day and night schools, and mission homes, in connection with these. The Presbyterians, Methodists, Christians and Episcopalians also have schools and homes here. All our missions have a union, called the Alliance, which has done a good deal of work for the Japanese. Under this, street preaching has been kept up, on Sunday evenings, for two years, in that part of the city where many Japanese live; each mission takes its turn in being leader. Sometimes we have as many as three or four hundred listening at these services.

Besides this, systematic monthly meetings in the cause of temperance, are held. There are about four hundred signers

to the pledge. This temperance work was first begun by the Japanese women, who formed themselves into a W. C. T. U. about five years ago. Although their numbers were small, they kept right at it, until they got the men interested, to take up the general work.

This spring the pastors of our Japanese churches and missions, with Dr. Guy, have been making a systematic evangelistic campaign of Southern California. Three of them went to Riverside, where they had big meetings in the Congregational church, and at the camps, for three days. Then they went to Ontario for two days, Whittier, three days, Pasadena, two days, then on to Santa Ana, Long Beach, Oxnard, and Santa Barbara. After the preaching services, cards were given out for people who desired to study Christianity, or who had decided to become Christians, to sign. These were given over to the local helpers, to follow up the work. At Riverside they had sixty of these cards signed. Great good must come from this united Christian campaign. The Alliance publishes monthly tract-leaflets, from works of noted Japanese pastors, or written by our Japanese pastors here. These are kept at all missions for free distribution, and are given out at the street meetings, and at the evangelistic services.

I can not give the number of members in the different Japanese churches, but I should say there must be at least six hundred.

One boy came, two months ago, from eighteen miles back in the country, to receive baptism at our last communion. Six more will be received at the May communion.

When our Christian young men go out into the country to work, they form classes for Bible instruction, and so the work goes on. On going to Gardena, about fifteen miles from here, where there are a thousand Japanese, we found a Mrs. Matsuda, who had been baptised by Rev. O. H. Gulick, in Kumamoto; she had gotten the Japanese women together for a stated woman's meeting, with a membership of fifty. There are eight-five women in that community.

We feel that aggressive work is being done on all lines, for Japanese, but that much more could be done, if our Christian people would help the Japanese fruit camps in their neighborhoods, letting them see that Christian people have something that they are very anxious for the Japanese to receive, and thus showing that we are neighbors in the true sense of the word.

(Miss) Alice E. Harwood.

Los Angeles, Calif.,
May, 1909.

Mission Meeting.

Arima never beamed more complacently upon any company than she did when welcoming the thirty-seventh annual gathering of the Mission, May 26-31. Tho she shed a few tears on that opening evening, they were evidently tears of joy at our coming; for she dried her eyes that same night, and from then on to the end she was wreathed in smiles. Both sun and moon did their best to illumine every feature of this quaint little daughter of the hills.

Popular tradition has it that three crows seen together here would be a sure prediction of the speedy end of the world. During this week one crow was seen three times, according to some observers; while others, who pretended to know crows, ventured the statement that there were three distinct and separate crows, who fortunately, however, did not appear together. But even if they had been three, and all come together, and the dire prediction had come true, it is doubtful if any one in this out-of-the-world place would have learned of the horrible catastrophe till long afterwards.

Aside from the fifty-two adults and fourteen children of the Mission who gathered here, there was an illustrious

list of guests who joined with us, during all or a part of this annual feast. Rev. D. Ebina, of Tokyo, Hon. W. R. Castle, of Honolulu, who brought greetings from the Hawaiian Board, and gave us some inside information on the real, friendly relations between Hawaii and Japan; the four ladies of the deputation from the Woman's Board of the Interior,—Mrs. (Pres't) Baird, Mrs. Hurlbut, Miss Wingate and Mrs. Towle; also Miss Donald, of Boston, sister of our Mrs. Gordon, and several others who partook with us of, and themselves added to, these joys of fellowship.

Of the members of the Mission now in the country, all were present but six; and to these, as well as to the twelve absent ones, messages of greeting were sent, while great sympathy was expressed for those who are now sick,—especially for "Mother" Greene, and for all the members of the family.

Chairman Bartlett, who proved himself one of the best of presiding officers, presented a program for the daily devotional hour; and his own address, and all the following most excellent talks, at these times, centred about the theme of "The Constraining Love of Christ as Our Motive,"—the supremacy, source and nature of that motive, and its appeal to each individual.

These quiet and uplifting devotional exercises of the week, found their culmination in the beautiful services of the Sabbath,—in the fine appeal of the morning sermon, on the theme "Master and Disciple," with which Dr. Pettee accompanied the resignation of his pastorate of the Mission Church, after seventeen and a half years of service; in the attractive program of the children's Christian Endeavor meeting, in the afternoon, when they, under Miss DeForest's leadership, built up a ladder with the rungs of 2 Peter 1:5-7, accompanied with songs and recitations and readings, and an address by Mr. Grover, on Self-control,—exercises which one of the visiting deputation ladies declared to be "the most beautiful service she ever attended in any country"; and in the evening song service, delightfully informal, interspersed with solos, quartettes, and other special items, and including two talks by Mrs. Baird and Mrs. Hurlbut, who brought the greetings of the Woman's Board of the Interior, and gave entertaining accounts of some things they had seen in India and China.

The Docket Committee had prepared an abundant grist of business for the daily grind, and practically every item was first considered by one of the four committees, to which all matters were referred before being presented to the house. Nothing serves better to further the spirit of "getting together" and getting acquainted, than these busy and arduous committee meetings; and that the idea of exclusiveness might be wholly obviated, each person present had the opportunity to serve on a committee. While the usual items of furloughs, locations, relocations, evangelistic work and methods, coöperation with other Missions, publication of Christian literature, *Shadan* matters, and the hundred and one other things, all came in for their share of the time and thought, the heaviest discussion centered, as usual, around the financial problem,—the old, old conundrum of how to fit a large, square plug into a small, round hole. And the usual, monotonous answer was suggested as the only solution, "Cut it down." As usual, the corners were whittled off a good deal—and then some more; and not a member of the Mission came forward with an offer to sell his automobile to help out. That would be too un-American!

Not the least interesting part of the daily program was the reports from the Stations, to which some time was given at the opening of each session. The masterly summary of the Annual Report and Survey, prepared and read by Mr. Pedley, was intensely interesting; but these daily reports brought out individual cases and experiences that gave touches of humor and pathos, of defeats and triumphs and aspirations that could

not find place in the official report. They presented a daily panorama of life and activity, all the way from the vast Hokkaido down to the historic Hyuga, such as no cinematograph could reproduce.

During the whole week was felt the influence of the rousing toning-up received, in the early part of the meeting, by two most able addresses given by Rev. D. Ebina and Dr. DeForest. The former, who came by invitation of the Mission, spoke on the Triumph of our Faith in the Gospel of Jesus Christ. This was a carefully prepared paper, giving a historico-philosophical answer to the general question, what does Christianity mean to this age?—to the world in general, and to Japan in particular? He found that it meant everything to the higher life of the world, and of this empire. Giving full credit to the splendid work of the representatives of the American Board in Japan, from the first, in helping to produce a freedom-loving people, he declared that "Japan must be baptized in a flood of the world-redeeming spirit of Christ, to prepare her for her world-wide mission." And he made a plea for the continuance of our work here. "If we have organized one hundred churches in the past forty years, can we not get one thousand in the next fifty years? Until one thousand churches are organized, you have no business to leave us." Dr. DeForest's address was largely reminiscences of his recent furlo, and the work he accomplished in bringing about better relations between Japan and the United States. His topic might have been, "Some wild animals (and others) that I have known"; but however he might choose to state his topic, the address was a most interesting and picturesque account of a year of fruitful activity in the much needed work of interpreting the East to the West.

A relief from the intense and serious strain of the daily discussions was afforded by the entertainment on Saturday evening, when a lively program of music and fun and frolic and cake and lemonade was presented by an able committee to an appreciative audience. The last two items specified were advertised as "refreshments," but that word might have been applied to the whole program.

In the great multitude of matters discussed and decided at this meeting, it is impossible to specify, in brief, any special actions taken. But all went down from this assembly with larger visions of the great work yet before us in this empire; with deeper resolves to be more alert and active and loyal disciples; and with stronger purpose to pray more earnestly that our home churches may have such clear vision of the great needs and the great opportunities here that they shall gladly furnish the means that will enable us to enter more fully within these great, wide doors that now stand open before us everywhere.

H. B. Newell.

Rev. Shunkichi Murakami.

We suppose there is no more faithful, sympathetic, persevering, spiritual-minded pastor in Japan than Rev. Shunkichi Murakami, who has served our Mission twenty-four of the thirty-two years of his ordained ministry, almost wholly as evangelist of Kobe Station. He was born in Tokyo, in 1846, under the *Bakufu* or Shogunate government, son of a physician at the court of the powerful Odawara *daimyo*. At the age of three he lost his mother, and at six, his father, but until seven he remained in the *daimyo's* palace, mothered by a kind lady-in-waiting; as children of attendants were not allowed there after that age, he was sent to the home of his elder brother, who was still very young; but after about a year, for convenience, he was sent to Uyeno, to be cared for at the Buddhist temple connected with the clan—large and prosperous, with some fifty priests and others in residence. Influences received there will help to explain his lifelong interest in Buddhism and his qualification for assisting Dr. Atkinson in his Buddhist studies. The priests wished to make a

priest of him, but his elder brother objected, and he returned, at ten years of age, to that brother's home, in Tokyo, to remain until his marriage.

At fifteen he was promised as *yōshi* (an adopted son, who not only takes the family name, but also marries a daughter of the family) to a physician's family in service of the Sanda *daimyo;* a year later he married, assumed his wife's name, Murakami, in place of his own, Fukuchi, and resided with the Murakamis, at Sanda. Arrangements were made for him to study medicine, at Osaka, with a celebrated physician, Ogata, when his foster-father died, and the plan had to be given up. He was nineteen. Not long after, the Sanda *daimyo* ordered him to train for a *samurai,* and, for about two years, he rode horses, fenced and practiced the usual accomplishments of a warrior. Then came the great revolution overturning *Bakufu* and inducting the *Meiji* era. If all accounts are true, young Murakami led a wild life during these years at Sanda. He at once returned to Tokyo, seeking employment to support himself independently under the new regime. He was clerk, for a brief time, at Maruya's book-store, Yokohama, where he came into possession of a book, from which he first learned about Christianity. He read it carefully and was much impressed, but it was several years before he decided to become a Christian. In the interval he had tried to meet some of the missionaries, in Tokyo, but failed and gave up, from diffidence. A foreigner, in those days, was regarded as a grand mogul, to enter whose awful presence required a kind of nerve, which even *samurai* did not always possess. He searched Tokyo till he found a Chinese New Testament (there was then no translation into Japanese) and this he read.

In the early seventies the Sanda *daimyo* started a business, called the *Shima San Shokwai,* where the Yokohama Specie Bank, Kobe, now stands. Young Murakami was invited to become a member of the firm, to attend to the druggist portion, and came to Kobe to do so, in 1874. At that time a *kogisho* (see illustration of it on cover of MISSION NEWS, Vol. VI. No. 5), opened in 1873, was maintained at *Motomachi, Shichome,* opposite the present Nippon Fire Insurance building, where a tobacconist is located. There Drs. Greene, Davis, and others used to preach, and there Murakami attended his first Christian service. In those days our missionaries could not compare with those of to-day, to whom Mr. Ebina alludes when he says: "some of you have so well mastered perfect Japanese that some of our pastors can not compete with you, not only in correctness of speech, but even in its fluency." At first the sermons did not edify young Murakami, but the music and, later, the prayers helped him. At one of these services he heard an organ for the first time, while the solos of Mrs. Adams, and, probably, Mrs. Greene, impressed him. Gradually he came to profit by the preaching.

He was baptized at this chapel by Dr. Davis, in 1875, and soon gave up business to devote himself to Christian work in connection with the chapel, and then, 1876, began work at Hyogo, where a church was organized, Aug. 6, over which he was ordained pastor in 1877, and continued till 1883, when he became pastor at Annaka, Dr. Niijima's old home. In about two years he returned to the pastorate of Hyogo Church, but in 1891 accepted a call to Takamatsu. After some two years he returned to Kobe.

His service for the Mission began in Sep, 1875, when he entered on evangelistic work, and also assisted Rev. O. H. Gulick, at Kobe, in editing the *Shichi Ichi Zappo,* the first Christian paper published in Japan. He continued this work until Sep, 1880, when the paper ceased. He and Mr. Gulick used for their editorial sanctum, the room at No. 59 so long occupied by Miss Dudley for her study and now so used by Miss Talcott. Then Mr. B. Fukunaga, the enterprising Christian publisher and

Rev. SHUNKICHI MURAKAMI.

proprietor of *Keisei-sha*, Tokyo, was a small boy, playing on the lawn in front of No. 59, when he was not at work as printer's devil for Mr. Iwamura, who printed the paper in the old godown which stood on the lot until torn down, a few years ago, to make way for the new woman's theological hall.

From July, 1883 till Oct., 1884 Mr. Murakami was associated with Rev. John T. Gulick, at Osaka, in editing the *Fukuin Shimpo*. In 1885 Hyogo Church became independent and his salary was paid by the church, but he was associated with Kobe Station in coöperative evangelistic work, for some years, and soon after his return from Takamatsu, he reentered the employ of our station, Dec., 1893, and has so continued ever since.

Morning Light was started a few weeks later, and its *origin* is said to have been due more to Mr. Murakami than to Dr. Atkinson, who needed some persuasion to start it; for 1894 was a period of much depression for our missionaries. Mr. Murakami has been editorially connected with the paper up to the present. It is in its fifteenth year, and testimonies to its usefulness in leading men, women and children to Christ, have been frequent during its life. Very much of its effectiveness has always been due to the writing and influence of Mr. Murakami.

From Dec., 1893 until the end of 1902 he was also the Station's *junkwai dendō-shi* (circuit preacher), visiting the many outstations, and preaching about every Sunday. In Jan., 1903 he became permanent supply, for nearly four years, at Ikuta Church, Kobe, and in Jan., 1907 he removed to Suma to open new station-work, with results detailed on another page.

ARTHUR W. STANFORD.

Kobe College Retrospectively.

This afternoon in the quiet room of our youngest missionaries (the Misses Stowe), who have left me in possession while they have gone to school,—gone to school to one of our girls,—I am impelled to take a bird's-eye view, for which there is rarely opportunity in the office where much of my time is spent.

In coming to Tokyo I have not gotten away from Kobe girls, for I had not finished the first sentence of this letter before I was interrupted by an urgent message from two of them, who have just entered Miss Tsuda's school. They and their dormitory teacher, who is also one of our graduates, sent word for me not to fail to let them see me while here.

Some time ago, when our mission here in Japan had completed its first third of a century, it was commemorated by a special number of MISSION NEWS (Vol. VI. No. 5). The school which we now call Kobe College, has been carried on for more than a third of a century, and it seems a fitting time to look back over its history.

In this capital city, where are living scores of the more than three hundred graduates of this school, it seems natural to let our thoughts turn to them as a test of what the school has done. Only a few are in prominent positions, for most of them are home-makers, and that occupation leaves little time for outside work. But they are doing their share toward making the homes of Japan true homes, and wherever a little group of them gathers, the talk is of the old days at Kobe, and the teachings which, however imperfectly carried out in their lives, are doing something toward making Kobe College, according to the prayer placed year after year, on the Mizpah Calendar, "a power for Christ forever."

One of our first graduates has charge of the kindergarten at the Woman's University, one, the wife of the president of the Presbyterian College, is teaching in two schools, and yet finds time to help in the executive work of the W. C. T. U. and the Y. W. C. A., besides being an important member of our Board of Managers. Another is a valued teacher in the Canadian Methodist Girls' School, and still another is at the head of the

language school where our new missionaries are studying Japanese.

But tho Tokyo is the Mecca of all good Japanese, not all our graduates are here. From the far north a friend writes that one of our first graduates, whose oldest daughter was last year graduated from the College, is doing fine work as a pastor's wife. From Formosa comes the word that a former student,—not a graduate,—is teaching the Bible to five women, one of whom, to her great joy, has already come into the church.

The reports are not all rose-colored. One former student has, within a year, gotten herself into the newspapers for leaving her husband, in a disgraceful way, and another has been imprisoned, with other members of her family, for receiving stolen goods. But there is enough in the lives of those who have gone out from the school, to make us feel that all the prayers and labor and money that have gone into it have been well worth while.

And what of the present? Are we living up to the ideal set for us in those early days, more than thirty years ago?

When, a few weeks ago, after a week, in which the subject of following Christ had been quietly, but constantly pressed upon them, nearly the whole school promised, with no apparent excitement, "trusting in the Lord Jesus Christ for strength, to try to do what He would like to have them do," we felt that we were not losing sight of the old ideals.

In scholarship the standard is being kept up and even raised. We are still far from the days, of which we began to talk twenty-five years ago, when the college should crowd out the academy classes, but our Japanese friends are beginning to talk of making the college the prominent department and subordinating the academy; and the primary department of twenty-five years ago has long been a thing of the past.

"Hitherto hath the Lord helped us," and we look forward with hope and courage to the next stage of our history.

(Miss) Susan A. Searle.

Religious Life in the Dōshisha.

(Continued from the Mch number.)

Turning next to the purely voluntary forms of religious life, I mention first the Sunday-school. This is held at nine o'clock, for one hour. It averages, at present, about one hundred seventy in attendance, of whom one hundred ten are boys and sixty are girls. These are in ten classes, taught by Dōshisha teachers. As each class has a separate room, this Sunday-school has an advantage over most. There is no required system or course of study—each teacher chooses his own subject and his own method of instruction. As the time is brief, the school meets for an opening service of one hymn, a brief Scripture reading and a prayer, and then each class goes to its room. At the completion of the instruction, the classes go at once to the church service, which begins at ten o'clock.

The Y. M. C. A. has a membership of fifty-five, of whom twelve are theological students, four are from the college and the remaining thirty-nine are from the academy. All but two of these members are professing Christians, and so full members. The meetings held, are one prayer-meeting each term, a monthly business meeting, a monthly *enzetsukwai*, at which the members deliver speeches, and a meeting each term for "seekers." At the beginning of each term the Y. M. C. A. makes it its especial business to welcome the new students and help them get located and acquainted.

An important personal influence is exerted upon the students by Pastor Taketa. He began about a year ago, his "Birthday Conferences." By note or special word, he invites to his home every student upon his birthday. He meets each separately, after having carefully studied the student's records and private life—his failings and his successes. He makes the visit an opportunity for a frank, personal, religious and also brotherly talk, closing with a prayer

and a memento. This year he is giving each student some beautiful photograph, mostly of Christ, with some English quotation upon it. These heart to heart talks are proving exceedingly impressive and are highly appreciated by the students, naturally leading to excellent results.

The theological students hold a prayer-meeting weekly, at nine o'clock, Monday morning, which is usually attended by the majority of the theological faculty, and by from one-half to two-thirds of the students. In addition to this, the students have Christian work in some one of the many Sunday-schools in the city.

I have reserved the church and its services for the last. The regular service is held every Sunday morning, during the term, at ten o'clock. While the enrolled membership is three hundred ninety, the resident membership is one hundred fifty-five, of whom one hundred twenty-five are pupils in the boys' and girls' schools. Of the resident members, one hundred are male and fifty-five, female. The average congregation—almost exclusively of teachers and pupils—is about two hundred. Pres. Harada and Pastor Taketa preach once each month, other preachers being asked for the remaining Sundays. The celebration of the Lord's Supper is held once each term, on next to the last Sunday. At this time new members are admitted by baptism. During the past year, there were forty-three baptisms. Of these, fourteen were girls and twenty-nine were boys, one of the latter being Pres. Harada's eldest son, and another, the son of the late Rev. Miyake, the remarkably successful Osaka pastor and the enthusiastic Christian Endeavor worker.

The church prayer-meeting is held at six o'clock each Friday evening, during the term. It lasts just one hour and is led by the teachers and theological students. The recent attendance averages one hundred seventy.

The male church members are divided into seven bands, on a principle whereby each band includes members from all the classes, and also one or two professors. These bands meet once each term, for a social, preceded by a brief, religious service—the purpose being to bring the members into close personal touch and promote better acquaintance between the classes.

This completes the formal statement of the efforts put forth in the Dōshisha, for the moral and religious uplift of the pupils, yet it cannot reveal the earnest prayers and hopes of many consecrated lives here at work. We realize that there is much more to be done than we are doing. One half of the students, as already stated, are day pupils. These, aside from Pastor Taketa's annual "Birthday Conference," are untouched except by the daily chapel exercise. No systematic effort is made from any quarter to get hold of them religiously. Having no relation to the dormitories, day pupils are entirely outside the range of that circle of influences. The Sunday-school and church service, and also the weekly prayer-meeting are agencies that do not get hold of day pupils. In view of these facts, it is highly important that we put to best possible use the regular morning chapel service. Here, only, can we get regular hearing from the large class of boys who come from non-Christian homes in the city.

In view of the by-no-means rosy facts here set forth we may well ask the prayers of all well-wishers for the Dōshisha, that our hands may be strengthened and our efforts blessed as we seek to make the character-forming religious life in the Dōshisha more vital and wide reaching.

SIDNEY LEWIS GULICK.

Miss Harwood's Work.

La Jolla, Calif., April 17th, 1909.

Dear Mr. Editor:

Here I am in this little village, which was Miss Dudley's home the last few years of her life. I have just returned from a call at the cottage which was her's, where her sister and niece, (Mrs.

Gross and Miss Bertha) are at present living. *Biobu*, pictures, vases, and tables, all reminded me of the owner, who has departed this life. I have not yet met the sister, but Miss Harwood says she is much like Miss Dudley.

After attending an enthusiastic meeting of the Southern Branch of the W. B. M. P., at San Diego, on the 14th and 15th, I accepted an invitation from Mrs. Dr. Porter, formerly of China, to visit her present home, in the little town of La Mesa, fourteen miles from San Diego. There I found Dr. Henry Porter, two brothers and an invalid son of Dr. Porter. The Doctor is also quite an invalid, but intensely interested in everything, and interesting in conversation. One brother, Edward, runs the ranch, and the other travels a good deal. Dr. Porter's oldest son is in China; the other is about to graduate from Beloit.

Ever since I came to Los Angeles I have wanted to write you of the fine work Miss Harwood is doing for Japanese young men, in that city of hotels, apartment houses, banks, and jewelry stores. She has a day-school, morning and afternoon, and a night-school. An assistant does most of the day-teaching, of late, as Miss Harwood is not able to work so steadily as formerly. But she is at the Mission five evenings a week, from eight to ten, and, on Sunday, she is there at the Bible-class, at 3 p.m., and the C. E. meeting at 7, and the preaching service, which follows. She also often gives a few of the boys special lessons in singing, before the evening-school, as well as the whole school, just before the close. During the winter the day-school numbered over twenty and the evening-school, about fifty, but since the orange and lemon picking season has come on, the number is reduced about half. Both in the day-school and evening-school, there are volunteer helpers, who teach once or twice, a few, three times a week. There is a fine corps of ten or twelve such women, who are more or less regular helpers. The quality of this group of workers speaks well for Miss Harwood and the character of her work. But volunteer helpers cannot be depended upon for absolute regularity, and their frequent failure to turn up when expected, often brings a heavy strain on Miss Harwood.

Besides the school, she has the responsibility for a lodging-house, which will accommodate fifty. For the furnishing of this, she has assumed large *financial* responsibility. In it there is a restaurant and an employment office, run by Japanese. The church services are held in the school-room. The pastor was the first convert of the Mission, who has taken a course at the Chicago theological seminary. He is a capable, promising young man. There are several additions, at every communion service.

Mr. Furuya, the pastor, gave up the prospect of good success in mercantile life, in the store which he had started, to take up the work of the ministry, and is proving his fitness for the work, by the number of those he is bringing into the fold. The number added to the "Japanese Branch of the First Cong'l Church" on *confession of faith*, the past winter, is nearly, if not quite, equal to the number added to the central church on *confession!* But the main church has a *large* number who come in by letter, at every communion. The number of Japanese church members, Jan. 1, 1907, was thirty-four; ten were received that year, twenty-four last year, and fourteen up to May, this year, making a total of forty-eight on confession, beside four by letter. Six were dismissed by letter, making the present number eighty, of whom sixteen are permanently absent, while many others are out of town and come only occasionally. The Japanese church pays twenty dollars a month towards Mr. Furuya's salary, as well as the expense for heating and lighting.

Another Furuya, unrelated to the pastor, seemed to be going into a decline,

a few years ago. In addition to the doctor's care, Miss Harwood watched over him, like a mother, for two years, seeing that he had suitable, nourishing food, and out-door life. She lent him her tent, brought from Japan, found a place for him to pitch it in the country, and often furnished him food from her own table. This man, restored to health, is devoting himself untiringly to the interests of the lodging-house, on a small and uncertain salary; for he has only what is left over from the receipts of the lodging-house, after necessary expenses have been paid.

These are some of the fruits of her labors. And there are others, whom she has cared for thru severe illness, or thru time of mental or spiritual strain, who gratefully own their obligations to her, and delight to call her, "Mother." She has shown her strength of body, and force of character, by the quiet way in which she has carried her own serious physical ailment, and the vigor she has regained after the second operation, at Christmas-time. The ladies of the First Church frequently say, "It is wonderful."

I am sending this without submitting it to Miss Harwood's criticism. It is correct in all the main points, tho perhaps not in some details.

I am finishing this letter in Los Angeles, April 22nd.

Yours very cordially,

(Miss) Julia A. E. Gulick.

Christian Work for Ex-Convicts.

Mr. T. Hara's twelfth annual report in the Tokyo *Mainichi*, shows that there are forty-seven men and eleven women, at present, in his Home for Ex-Convicts, at 30 Motoyanagiwara Machi, Kanda, Tokyo. Mr. Hara is one of the earliest converts to Protestant Christianity, having been baptized into the Shiba Church (Presb.), of which he is still a member. This is now a large church, and has received over two thousand members during its life. In 1883 Mr. Hara, who was a book-publisher, issued a book on Freedom, for which he was imprisoned a few months. This experience turned the whole course of his life. Upon release, he at once began a work of devotion to the interests of ex-convicts, which has continued ever since. Not till 1897 did he secure a suitable "Home" for males, nor till 1904, for females. Since these dates eight hundred forty-two men and one hundred eighty-two women have been received. Of these seven hundred forty-three were highwaymen and thieves, sixty-eight, murderers, forty-three, incendiaries, nine, gamblers, one hundred twenty-seven, prostitutes, thirty, vagrants. Of the total, four hundred nineteen have been committed once, five hundred twenty-two twice or more, sixty-seven ten times or more, fifteen, "several-ten-times," one a hundred times or more. Four hundred forty-five men and eighty-two women, have become independent citizens, ninety-seven men and eight women have died, one hundred twenty-five men and forty-eight women are in parts unknown, forty-two men and seventeen women ran away from the Home, while eighty-six men and sixteen women, who left the Home, committed crime again. The high average of good results is still maintained—about seventy per cent turn out well, while the last three classes, run-aways, residence unknown and criminals, make up only about thirty per cent. Mr. Hara emphasizes three points, that poverty is the cause of very much crime and that the fact of released convicts not knowing which way to turn (*yuku saki mo nai*) leads them to relapse into crime again. Society should open as wide a path for them as possible. He urges the greater importance of work for prevention of crime, to keep the socially unfortunate or weak, from coming under the power of criminal habits. Criminals soon acquire so weak a moral nature that old companions or misfortunes easily conquer their small stock of

moral resistance. The revised criminal code, put into effect last autumn, is much more lenient with first offenses, and promises well for the work of reformation of criminals. There are fifty-seven places in Japan where this kind of work is being conducted, and we have heard that a cabinet minister recently said that the three best were Mr. Hara's, Mr. Muramatsu's (Kobe) and that of the Salvation Army—very significant, if true, because all these are conducted by Christians.

A. W. S.

Founder's Day at Kobe College.

On May 22nd we celebrated a new holiday,—Founder's Day. The Student Government Association planned and carried out successfully, the program for the forenoon. At nine o'clock students and teachers gathered on the tennis court, each carrying a paper flag with some appropriate inscription or device. A procession was formed and marched to the principal buildings, stopping at each for a stanza of an original song, a short historical sketch of the building, given by one of the older girls, and three enthusiastic *banzai*. For days the college girls had been coming to us for information about the different buildings, and each orator made a telling speech.

An ivy planting near the west door of the brick building, gave opportunity for a brief preachment on the way God combines strength and beauty in His world, and an application of the year's motto, "Adorn the doctrine of God our Savior." A plum tree was to have been planted in honor of Miss Talcott, but the season was not suitable, and instead a small tablet was placed on the bank where the plum tree will grow later. An hour of games and races closed a forenoon full of pleasure and profit.

At two in the afternoon, we gathered in the chapel for the more formal exercises. Brief addresses from the first principal, Miss Talcott, whose birthday we were celebrating, from the present principal, from one of the earliest students, and from the senior member of the faculty, were on the program. There were also congratulatory remarks from the first pastor of the Kobe church, and from the friend through whom the first land was secured, and the first relations of the school with the local government were established, as well as from representatives of the alumnae and the students. Instead of serving cake we presented each guest and each student with a ticket to an exhibition of stereopticon views and moving pictures, which was held in the chapel, in the evening.

Throughout the day pleasant reminiscences and plans for future usefulness, were so happily mingled as to make our first Founder's Day one long to be remembered. It was with full hearts that we joined in singing "Praise God from whom all blessings flow."

(Miss) S. A. Searle.

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Reserve Fund - - - -	2,421,405.389

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

NO. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

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